THE UNITARIAN CALENDAR

THE EXHORTATION OF THE DAWN

Look to this Day!
For it is Life, the very Life of Life.
In its brief course lie all the Verities and Realities of your Existence:
The Bliss of Growth,—the Glory of Action,—the Splendor of Beauty:
For Yesterday is but a Dream,
And To-morrow is only a Vision,
But TO-DAY, well lived, makes every Yesterday a Dream of Happiness, and every To-morrow a Vision of Hope.
Look well, therefore, to THIS DAY.
Such is the Salutation of the Dawn.

From the Sanskrit.

Vol. 2 MARCH — 1910 No. 7

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OUR NATIONAL SOCIETIES

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Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

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UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

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Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

VOL. 2 MARCH, 1910 No. 7

THE RESURRECTION OF THE LIVING

Tombstones are not the only symbols of death. There are people walking the streets of every city who, so far as all the real interests and issues of life are concerned, are as dead as those who sleep beneath the graveyard grass. They have ceased to live, to LIVE, though they breathe and eat and drink and perform all the varied functions of brute existence. For them life has no volitional charms, offers no golden chances, suggests no transcendent duty, opens no vista-path to the ideal. They are physically alive; they are, or seem to be, spiritually dead. They are in reality imprisoned in sepulchres of the soul.

There are many who stand by the graveside of the physically dead, and declare that death ends all. And there are those, not less in number, who stand by the side of the seemingly morally dead, and say that there is no hope of further life and vigor. And while during this Easter time others proclaim the resurrection of the body in the future it is the privilege and duty of religious liberals to proclaim with equal confidence the resurrection of the living now. There is no soul so "dead in trespasses and sin" but that there is yet chance of spiritual resurrection.

To all who are bound in captivity of soul, there is now chance of resurrection. There is no stone blocking the door of the sepulchre that cannot be removed. The sepulchre of sense cannot hold the human being who realizes his kinship with God, and rises to a consciousness of what the relationship involves. The sepulchre of sin cannot hold the

one who has faith in the fact of inherent virtue, and fosters its growth. The sepulchre of selfishness cannot hold the one who strives to take his place as a seeker of the public good. The sepulchre of failure cannot hold the one who fights and fails for the God whose power brings ultimate victory. The sepulchre of sorrow cannot hold the one who knows that death is but the gate, and that life goes on forever. C. W. C.

OUR CHURCHES

BY SAMUEL A. ELIOT

The Unitarian church is a church of the open way, the open mind, the open heart and hand. We do not desire to promote any uniformity of opinion. We are persistently independent and self-reliant people. In our free churches lonely thinkers find themselves least lonely, and brave workers find themselves most positively furthered. We enjoy the stimulus of intellectual variety, we emphasize the convictions that all good men hold in common.

But while thus inclusive and hospitable, the Unitarian churches are practically limited to people who believe that theology is a progressive science and not a final deposit of faith. They command primarily the allegiance of people to whom religion is not a matter of outward form or stated observance, but a sentiment which expresses itself in unpretending devotion to the truth, in habitual consideration for others, in steady adherence to certain well-recognized ideals of private and public duty.

But, while the members of these churches are liberals, they are in no sense iconoclasts. They cherish the law of historic continuity. They have no tendency to mistake restlessness for progress, or revolution for reform, or the removal of their neighbor's landmarks for the enlargement of their own territory. They believe that to develop a

nobler future we must use the impulse of the toiling generation behind us. Amidst the diversities of gift and operation they seek to discern the one spirit. Reaching for things before, they hold securely to something behind.

There is nothing controversial in the purpose of these churches. Though the statement of our principles appears sometimes to arouse heat in those who do not agree with us, we disclaim any desire to criticise or inflame. Our appeal is never to passion or prejudice, but to reason and good will. Our attention is not given to the defects or failures of other systems of religious thought or methods of religious organization, but solely to the development of the creative and constructive forces. We are concerned with the promotion of certain positive and universal principles of thought and conduct. Our spirit is affirmative, not negative. We desire not to destroy, but to fulfil.

It follows that the members of these churches are, by temperamental necessity, optimists. They believe in human nature, they have confidence in the good purposes of the universe, they commit themselves to unfaltering trust in the ultimate victory of truth over error and of right over wrong. They are people who squarely face the unquestionable and inscrutable tragedies of human life, who have a clear perception of the narrow boundaries of human knowledge and the evils and ills that oppress and hinder mankind. They do not expect to fathom the unfathomable, yet they find ample scope, within the obvious limits, for the exercise of noble faculties, for flights of fine imagination, for disinterested and prophetic achievement. They discover no limits to the possibilities of the soul's expansion. They believe in spite of prevalent discontent, in spite of disappointment over some of the results of liberty, in spite of the inability of science to solve the ultimate mystery of existence, that life is eminently worth living and that underneath are the everlasting arms.

SPIRITUAL CONSCIOUSNESS

Man is an infinite little copy of God. This is glory enough for me. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. But, little as I am, I feel that God is in me, because I can bring forth out of my chaos. I make books which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is only the result of our bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets, and the roses, as twenty years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invite me.

It is marvellous, yet simple. It is a fairy tale, and yet it is historic. For half a century, I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave, I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn. — *Victor Hugo.*

The success of a church depends upon the social equality of its members. Class division is deadly. Wealth and poverty are not to be considered. The only fact that counts is the spiritual unity of men in the common family of God.

LIVING THE IMMORTAL LIFE

There is a basis of belief in immortality upon which all can build. It has no limitations of prejudice or ignorance or temperament. By it hope ripens into conviction and the vague surmise becomes the vitalizing surety. It is found *in the living of the immortal life.*

It is not argument, but action, that gives the clearest conception and the strongest conviction of immortality. It is not something to be demonstrated by any diagram. The philosopher may fumble for a whole lifetime at the lock of faith, when to the simple-souled worker who acts divinely the door swings open of its own accord. What logic can only form into an inferential hope, *life* can construct into a certainty of the soul.

Mere dogmatic statement is absolutely useless in giving one a vital faith. It is something to be grown into, to be lived up to, to be achieved by strong action and holy purpose. Whoso shall "*do* the will" shall "know the doctrine." Faith comes as our deserving for deeds done. Immortality is a life to be lived more than a lesson to be learned. It is to be discerned by being deserved.

From the past there have come up to us the words of confident assertion, "I know that I have passed from death unto life." Fine is the spirit that they breathe. Of uncertainty and unfaith there is no trace. They come from the fullness of conviction. And there come also words revealing the cause of this confident knowledge: "*because I love the brethren.*"

This is the secret. It is the love-life that is immortal, and to the one living it comes sooner or later the conviction. Love is the great eternal force, and in so far as it comes into our lives and permeates our being and dominates our action, do we become eternal also. By love we enter the fuller consciousness of immortal being.

The loving life is the natural life. Hatred and strife are abnormal. Love is harmony, obedience to

law, natural fulfilment of self. The man that God designed, and planned for, and worked for through all the ages of evolution, was a man who loved his fellowmen. If any life, then, goes on beyond the grave, it is the natural life, the life of love.

The sublimer views of life are to be perceived only by the love-conquered. To love one's fellowmen is to be able to realize the larger limits of a human life, to see how wide and infinite a thing it is, to know how impossible it would be to contain so great a thing within the narrow space between birth and death.

Love lifts. The men living on the low levels of greed or the sensual cannot imagine the vista-views of the immortal life. But love lifts to a higher level — to the highest level — and from it we can see and know the fact that we have passed from death unto life, and that though a hundred death-doors frown their shadows upon our way, the way leads on, forever and forever. C. W. C.

INTO FULLER SPACE

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and like to thought
Slipped out of mind, it vanished and was not.

Yet to the helmsman standing at the wheel,
Broad seas still stretched before the gliding keel.
Disaster? Change? He left no slightest sign,
Nor dreamed he of that dim horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound.
We call it death; to them 'tis life beyond.

Anon.

I was brought up to distrust and dislike liberty; I learned to believe in it. That is the key to all my changes. — *Gladstone.*

Only a few hear the minister on Sunday; the world sees the congregation through the week.

SCIENCE AND RELIGION

BY W. S. MORGAN

Science deals with particular things and particular laws underlying these things; it does not pretend to deal with the great principles underlying the entire universe. But science, of necessity, leads us to inquire what is the great reality in it all. Science discovers order and unity everywhere. Things seem to work wonderfully well together. There sems to be a general purpose that appears in it all. What does this purpose indicate? What does this unity mean? Our Unitarianism, in common with all Christians, teaches us that the purpose is the purpose of the universal spirit. The unity is the unity of a self-conscious mind. This spirit, this mind, we call God. God is what Herbert Spencer called the Unknowable; Kant called it a thing in itself; Jews and Christians call it the Father in heaven; Matthew Arnold called it "the power not ourselves in the universe making for righteousness"; Paul calls it "One God and Father of all, who is above all, and through all, and in you all"; it could very aptly be called the great silence. This is what our religion upon its mystical side loves to worship. This on the practical side is what expresses itself in our lives as righteousness among men. This is the great fount of the inspiration of our life. This is the power that inspires poetry and music and art and science and philosophy and religion and every form of the ideal in human souls. Science then gives us facts; religion imparts the ideal. Science gives us the laws of nature; religion brings us face to face with the great reality whose workings science traces in these laws. Science teaches us the use of the intellect preëminently; religion as we see it teaches us the use of the entire soul, intellect, emotion, volition. Science is a method of understanding nature; religion teaches

us to enter into communion with the power manifested in nature. We need all that science can give; we shall rejoice in all its conquests. We believe in religion that will square itself uncompromisingly with scientific results. We believe in the possibility of the religious attitude without doing violence to the scientific spirit. Religion deals with the last word of science, its ultimate reality at first hand, and takes note of all that is tender and fine, every heart-beat and divine instinct of the human soul.

From tract issued by American Unitarian Association, on "Unitarianism and Modern Thought."

Like unto ships far off at sea,
Outward or homeward bound, are we.
Before, behind, and all around,
Floats and swings the horizon's bound.
Seems at its distant rim to rise
And climb the crystal wall of the skies,
And then again to turn and sink,
As if we could slide from its outer brink.
Ah! it is not the sea,
It is not the sea that sinks and shelves,
But ourselves
That rock and rise
With endless and uneasy motion,
Now touching the very skies,
Now sinking into the depths of ocean.
Ah! if our souls but poise and swing,
Like the compass in its brazen ring,
Ever level and ever true
To the toil and the task we have to do,
We shall sail securely, and safely reach
The Fortunate Isles, on whose shining beach
The sights we see, and the sounds we hear,
Will be those of joy and not of fear!

— *Longfellow.*

Only the tempted can reach holiness, for holiness is conquered territory. To every strong man comes the watch in the wilderness and the dread hour of the questionings: "Shall I take the easy way or the hard way? Shall it be mammon or manhood? Shall it be a coward safety or a lyric dare?"

— *Edwin Markham.*

WHY GO TO CHURCH?

BY C. E. ST. JOHN

There are people who are in the habit of wandering from church to church, as the rumor of fine preaching or excellent music may lead, or as the mere desire for variety may impel. This is a vast deal better than not going to church at all; and we ministers are not only too happy to have the attention of a living soul, if only for a single time. Yet have these people appreciated what churches are for, churches that have been erected in the name of him whose motto was, "Not to be ministered unto, but to minister?" Surely, they are not intended to be used solely for what one can get out of them, powerful as they are as instrumentalities of spiritual culture. They have a larger, nobler use, which appears when people have added to their natural desire for personal improvement and enjoyment (which is at the best nothing but the desire to be ministered unto), the outlooking motive of an intention to do good as well as to receive it. The only motive for church attendance which will keep up an unabated interest in it, is the resolution that one will use his church as an agency for accomplishing good in the world. If you have the distinct desire to minister, as a stronger motive in you than the wish to be ministered unto at church, then you will find that you can carry it out best by regular attendance at one place, among the friends upon whose seconding you can count for every good endeavor, and under the theological conceptions which ring always true to your personal convictions. If you are after culture, you will demand variety and grow luke-warm if it does not appear. If you are after service, after God's marching orders, after a chance to get your shoulder to the wheel, you will demand nothing, but will, Sunday after Sunday, go to your church as to a post of duty at which you can serve the

world. Then will church-going become a giving more than it is a receiving. You will understand that every time you are in your place you are strengthening your church for the doing of its work, and proclaiming to all men that the things for which your church stands are your concerns, and that you, with the rest of your comrades in the service, are offering them to the world as its salvation from all moral ills.

THE NEW WATCHWORDS

BY WILLIAM C. GANNETT

And what is the "Church" of men who are trying to be Christ's and finish his work? Mr. Stead answers: "It is the Union of All who Love in the Service of All who Suffer." To serve in this Church the young ministers of to-day are grappling with social science — a new study for theological students. To serve in this Church, the Salvation Army, the King's Daughters, the Christian Endeavorers, the College and Social Settlements, the Rescue Missions, and other life-saving bands, are mustering and multiplying. It is an efflorescence of Service! The "social conscience," the "social consciousness," — these are the great new watchwords to-day. And the new song is:

> "Love for every unloved creature,
> Lonely, poor, or small."

In the creed sung in that song, in that creed lived out by fortunate folk homing among the less fortunate, and sharing culture, brightness, beauty, happiness with them, and in the expanding ideals of social justice that break out from the love-dreams in which they first come, the Liberal in religion believes the final solution of social problems lies.

THE PERIL OF PAGANISM

BY A. P. RECCORD

To-day the peril of paganism comes from the increasing number of men and women who continue to dwell in the midst of a Christian civilization and yet insist upon their right to live their own lives regardless of the effect upon Christian practises or Christian institutions. Their interest in the institutional side of religion is no more apparent than if they lived in darkest Africa or remotest India. If their attitude should ever become universal, churches would close their doors for lack of worshippers, religious institutions would suspend activity for lack of support, and religion itself would persist only as a vague sentiment in constant danger of disappearing altogether.

It is time that men should be brought face to face with their duty to the church in their respective communities. Our first duty is to cultivate the habit of religious expression as something indispensable to spiritual health and vigor. We must accustom ourselves to look upon church attendance as a Sabbath-day obligation, something which we would not omit for any reason which would not justify us in breaking a business engagement. If made habitual, the task is easy. If made occasional, contingent upon something else, then that something else is sure to occur, thwart our good intentions and add one more to the number of stay-at-homes.

Our second duty is to make the church a more efficient power for good in the community. It ought to be known that here is a body of men and women so filled with love for God and enthusiasm for humanity that no worthy cause can appeal to them in vain. And it ought to be made evident that if men wish to do good work for their fellow men, they cannot afford to deny themselves the inspiration and the practical direction which the

church is prepared to give. It is in its hours of religious worship that it finds the motive power for its days of practical effort. Communion and fellowship with God stimulate the desire to hasten the coming of his kingdom. If every Christian church could but meet these conditions, if Christian people everywhere would cultivate the habit of regular and systematic religious worship and find in it the inspiration for their daily work, the time would soon come when not to attend church and support the church would be equivalent to a confession of indifference to the highest interests of the community. The man who made such a confession would be known far and wide as a pagan, living on, a relic of a selfish past, in the midst of a Christian, and therefore altruistic and humane, civilization.

THE EMBODIED IDEAL

I define the Kingdom of God to be an inward passion of humanity that is to take working form in an outward social and industrial State. The great need of men is to lift their minds away from merely egotistic interests and center them on the common good. Christ was thoroughly practical, practical down to the very ground, and going hand in hand with this practicality was a beautiful idealism that made his life full-orbed. No man is full-orbed who is merely practical, because he necessarily becomes materialistic, hard, and unpoetic. Nor is any man full-orbed who is merely idealistic, despising practical things, because he becomes a visionary, a dreamer, with no firm grasp. His ideas have no body; he is like a ghost without a material envelope. What we must strive for is a State that shall embody the idealism of Christ. We must never let go our faith in the fact that the ideal can be given body in this cold, hard, actual here and now.

Edwin Markham, in the Twentieth Century Magazine.

THE ETHICAL REVIVAL IN THE CHURCH

The church has passed through a great revival of religion without knowing it. It has been a revival such as Isaiah pictured: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well." It has been the revival demanded by John the Baptist: "Exact no more than that which is appointed you." But the churches have been surprised at the movement, for they were not consciously working to bring it about. They have been laboring conscientiously on the old individualistic lines, seeking to deal with each man as if he were an isolated sinner to be transported into an isolated saint. The deacons of the church have shown fine eagerness in assisting, out of the monthly collection for the poor, some woman sapped of strength by night work in a factory. But any attempt to enact such laws as shall render night work for women impossible — that is hardly yet recognized as distinctly Christian effort. Church members have shown genuine brotherly kindness to the poor brakeman crushed between the cars, but any movement to secure safer appliances for coupling cars has been looked upon as purely economic, or possibly political, and outside the realms of recognized church activity. We have gathered children by thousands into Sunday-school for instruction in Christian truth, and this is surely important. But have we inquired how many hours those children are working in stores and mills, and have we made any organized attempt to secure for them a real and unstunted childhood? Is it Christian to teach them how the Israelites were "made to serve with rigor," and to make no attempt to save them from the more terrible, because impersonal, rigor of modern machinery?

To rescue the fallen is clearly Christian; but to prevent men from falling — are we clear that

this is a task still more deeply Christian? We have poured in oil and wine upon the wounded traveler; but to take stringent measures to prevent other travelers from being wounded in the same way — that we have left to Herod or Pilate or some non-Christian power. But if we leave the great preventive philanthropy and reform of our generation to be achieved by the agnostic, then to agnosticism our generation will look as the source of moral power.

W. H. P. Faunce in The Educational Ideal in the Ministry.

NEWS FROM THE FIELD

In the Unitarian church of Wollaston, Mass., two interesting innovations have recently been introduced. Small collection boxes have been placed in each pew, giving those who wish to contribute something to the church or the cause which it represents a chance to do so. This plan has materially increased the church income.

Instead of flowers being purchased by a committee, they are given by individuals in memory of some friend. This has proved to be a pleasing feature.

The enterprising church in Montclair, N. J., is holding a very excellent and attractive Unity course this winter, on the problems of to-day. Many noted speakers are to be heard.

The subject of Child Labor is receiving much attention in the sermons and addresses of many of our ministers. There is no more pressing problem before us to-day or any involving more vital consequences. The example of those who have thus far discussed it should be followed by more of our men.

A new parish house in connection with the Unitarian church of Brewster, Mass., was opened in December. Built at a cost of $1,700, it is well equipped for general parish purposes and adds much to the efficiency of the church plant.

In Rochester, N. Y., Rev. Edwin A. Rumball, pastor of our church there, recently delivered a lecture in the City Hall on Francesco Ferrer y Guardia before the Labor Lyceum. In thus publicly showing the real facts of the life and work of the man so falsely slandered, Mr. Rumball has done a real service.

In the same church, an interesting method of increasing church attendance has been adopted, — two cards of invitation being sent with each Calendar, to be addressed and mailed to others. This gives church members a chance to do personal publicity work, resulting in the increasing of the congregation.

Our church in Montreal, which is making excellent progress under the leadership of its new pastor, Rev. F. R. Griffin, has adopted a plan which might well be copied by other churches. The board of management, at its last meeting, appointed a sub-committee on denominational affairs, whose purpose it is "to foster closer relations with other Unitarian churches, to diffuse information concerning denominational interests and activities, and especially to extend the fellowship of this church to Unitarian and other liberal religionists."

At the recent annual meeting of the Albany church it was found that of the eight after-dinner speakers only one had been born a Unitarian. Such an incident reveals the fact that new adherents are constantly coming to us from the older Christian bodies and that the tendency of the time is decidedly in our favor.

Rev. Charles W. Casson, secretary of the Publicity Department, will spend most of March in lecturing at the various points through the Middle-Western States. After preaching in Allegheny, February 27, he and Rev. E. C. Smith, secretary of the Western Conference, will hold meetings in Dayton, Ohio, with a view to organizing a church there. After that, Mr. Casson will hold a series of meetings in Huntington, Charleston, Parkersburg, and Fairmont, W. Va. He will also visit some of the Unitarian churches in the western part of Pennsylvania.

A most interesting and promising development in Unitarian organization has recently taken place at Sanford, Me. After less than six weeks' work, one of the largest societies in our denomination has been formed. Already it is self-supporting, has regular evening audiences of over 500 and a Sunday-school of 150. Under the leadership of Rev. Elvin J. Prescott, whose work in open-air preaching last summer did much to found the church, it is making progress by leaps and bounds.

Rev. Samuel A. Eliot, president of the American Unitarian Association, will make a Southern trip during this month. His itinerary is as follows: March 4, Cleveland; 5, Cincinnati; 6, Louisville; 7-11, Nashville; 12, Chattanooga; 13, Atlanta; 15-16, Jacksonville. In Louisville he will preach the sermon at the installation of Rev. Maxwell Savage. In Nashville he is to be one of the speakers at the Religious Education Association meetings, and in Jacksonville he will attend the Southern Conference.

THE UNITARIAN CALENDAR

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate, five for $1.00.

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NOW READY.

THE GREAT AFFIRMATIONS OF RELIGION. By Thomas R. Slicer.

PILLARS OF THE TEMPLE. By Minot J. Savage.

ENDEAVORS AFTER THE CHRISTIAN LIFE. By James Martineau.

SOME ETHICAL PHASES OF THE LABOR QUESTION. By Carroll D. Wright.

THE INFLUENCE OF EMERSON. By Edwin D. Mead.

READY MARCH 1. THE SUPREMACY OF JESUS. By Joseph H. Crooker.

READY APRIL 1. WEST ROXBURY SERMONS. By Theodore Parker.

Publication Department, AMERICAN UNITARIAN ASSOCIATION

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The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
onward and upward forever.

We accept the religion of Jesùs, holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

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